Volume IX Chicago, Ill., February, 1933 Number 11

The Liberalist

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John Drinkwater.

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The Peoples Church

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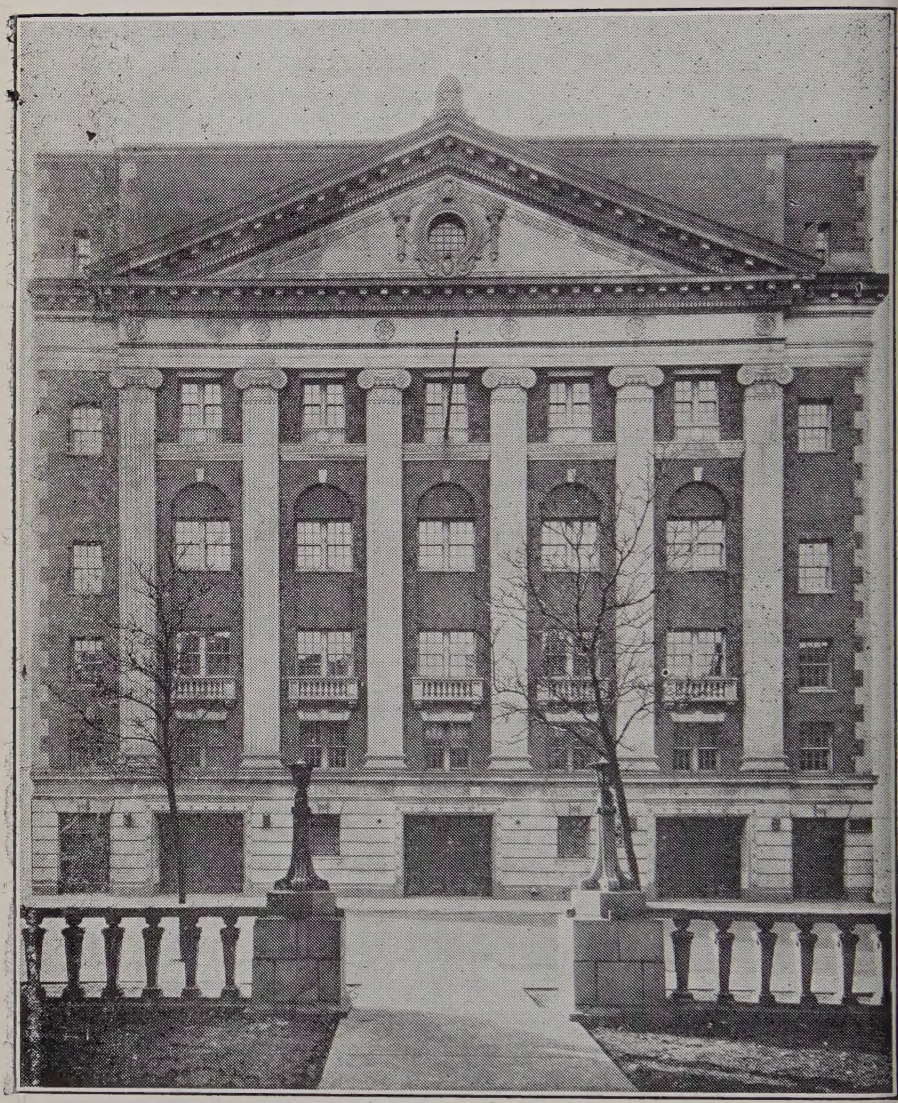

THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE. Near Sheridan Road.

THE LIBERALIST

Preston Bradley ..... **Editor**

Grace Thayer Bradley ..... **Associate Editor**

Volume IX Chicago, Ill., February, 1933 Number 11

MEDITATION

"Divine and nameless One, it is for just that glimpse that we open our hearts this morning. We would ask and we would petition for a glimpse of timeless things. We are quite weary of the transitory; we are quite fed up on the ephemeral; we have listened long enough to that which is only temporary, and now, in the beauty of our service and in the beauty of this environment which we love, one mind and one heart we would unite with that eternal mind and that eternal heart. Somehow might we feel our kinship with that which endures. Somehow might we establish our relationship with that which fadeth not. We would sense against our hearts today the beating of the Timeless Heart and we would ask that that might give us such an understanding of our needs, anxieties and problems that the reaction and the result would be helpful and beneficial and solvent. Our problems are so many and so pressing. Our difficulties seem to be so real and so defeated.

While we try to carry in our hearts and upon our lives the burdens and the sorrows and the cares of countless numbers, may we have strength and courage and patience to bear our own, and may we, as we reach out and try to help, bring to all mankind a deep consciousness of the everlasting beauty and the everlasting reality of that which abideth.

So it is the prayer upon our lips from the longing in our hearts that we make vocal these words today. Would that every heart and every life, here or yonder, those we know and those we shall never know, those with whom we have come in contact and those that we shall never see, but may that reveal to all of us today a sense of the divine.

May every sick and weary heart, every suffering body, every disillusioned mind, everywhere, feel the presence and the strength of that divine truth. May we not spend our time longer, or more of our energy about the things that never matter. May we dedicate our lives, our thinking, our hearts to the things that eternally matter.

And, now, wherever these words go, whatever the creed, whatever the race, whatever the faith, may the sense of our common humanity bind us together as we make the pilgrimage, and every heart and every life be richly blessed because we shut the world out for a little while and lingered in thy presence."

"THE SIGNS OF THE TIMES"

Serman by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 29, 1933. (Stenographically Reported.)

"I am convinced that it becomes increasingly the duty of those who have the great responsibility, in these times of transition, to utilize every opportunity available for the purpose of bringing the attention of an already somewhat chaotic public condition, any evidences of certain portentous conditions that are deeply significant and authoritively indicative of the better order.

I think we have progressed sufficiently in our condemnatory attitude in our strictly dissecting processes to make somewhat properly a diagnosis of the illness. I am not so sure that we need any more diagnosis, and that has been our attitude for the past four or five years. I am becoming increasingly convinced that we owe it to ourselves and to our potentiality for a better and a finer order to utilize every opportunity which will have the character of inspiration, the increase of courage, the continuity of faith, in certain fundamental and eternal things.

I care not what disturbance comes to human society, I care not what the distorted, bloody history of the race has been in certain periods of its development, I am here to affirm it with a divine dogmatism that there are certain things that cannot be disturbed by the deepest form of change and reaction. It is the business of those who are thinking with intellectual honesty and integrity, in the presence of all of this transition and change and the evidences of these great vicissitudes that are taking place before our very faces, that we see as often and as clearly as it is possible for us to see that there are certain abiding principles and that no matter what the externals of human society may do to the demoralization of ourselves as members of that society, in the bankruptcy of our economics or in the disaster of interfering with our toils, and no matter how deeply and severely it may hurt us, it is well for us, quietly and with consideration, to segregate ourselves away from the chaos, panaceas and the discordance and confusion, the noise and the voices that fill the air, while we seriously see if we can recover our sense of reality about the things that everything else never touches.

If we can do that, there will be reborn in each of our hearts a new awareness to the vitality of that reality, and that will bring a process of reconstruction and recovery to every life and that inevitable recompense of such an attitude will be the recompense of poise, of peace and of great strength, and that is precisely what I had in mind when I chose for my subject this morning "Some Signs of the Times." I knew that there was about it the atmosphere of modernity and perhaps a tendency to portray contemporary affairs with all the vividness that their seriousness imply, but I am only going to do that, I hope, most subtly, if it is done at all, because the signs that I bring to you today are not the common signs that are upon the highways of our modern experiences, not what is portended by this increasing restlessness of those who are suffering, which is a very positive thing to all impartial students of the scene. I do not want to bring to you the signs that have been painted along the highways of our difficul-

ties by pseudo thinkers, and above all the most irritating and disgusting of all the demagogue who merely plays upon the passions of the people and makes a serious effort to analyse their reactions in conformity with their own prejudices. This is not the hour to speak to the people in terms of their prejudices, for no one can think very profoundly or very elementally when they are thinking with their prejudices. The man who now merely plays upon the imagination of the people on the basis of even their wrongs is a man who is not making a real contribution to the solution of these very wrongs.

There is a far different character which I have in mind today when I talk to you about the "signs" that I see and one or two in detail that I want to submit to you for your consideration. I thought it might be well, as a sort of pre-growing-up party of this church, which is to be held this week when I shall commemorate twenty-one years of service with you, and ten years of broadcasting, that it might be well for me to give you in cycles of three, the three great eras that I have passed through in this field of trying to help mankind.

The first era was one of complete reaction away from what I choose to call this morning, the eternal things That was a period when to be a religious liberal meant to be always critical of another's religion, and consequently the first period of my own ministry I have classified as a period of criticism when I felt that the main business was to build up an idea or a philosophy or an understanding of religion based not upon the essence of the eternal which is involved in every attitude toward truth. I thought it was a mark of distinguishing valor merely to criticise the religion and faith of another. So I look back on the first part of my ministry confessedly with a great deal of shame and humiliation. It had all the dangerousness of the untried and all of the influence of youth, and that was the period when I felt that to build myself I must tear down another. Needless to say that those of you who have marked the period of my work during the past few years, I hope and it is my ardent wish, that you find a change in that condition.

The next period after the period of disintegration, criticism and attack was the period of uncertainty. After I had passed through that period of the ministry whereby I was continually critical, and sometimes unkindly so, and often unjustly so, of anothers' church, or another's faith, or another's religion, then I came to the period of probably the most severe testing time that I have ever known during the years, that was the time when things went black for me, and the inevitable reaction of a negative attitude is always that reaction. You cannot live in a positive world like this and continually be negative in your mental condition, in your physical world or in your spiritual personality without paying the inevitable penality of disintegration and chaos. No individual can continue hating and not be penalized by a chaotic self, that is the inevitable penalty of a negative attitude toward life.

I am stating, my friends, as a principle, that which every first rate mind in the field of modern psychology very readily affirms and one of the things which I would like to do today to those of you who are here and those who are listening, is to bring to you definitely the truth that one of the first signs that I see that point the way to the kingdom of the better is this sign that has been painted there along the highway by some very noble soul, namely: **that the way to the larger kingdom is to be the highway of one's own individual and personal disarmament of hate and**

fear. That I see more clearly every day I live. I am seeing it more clearly today than ever before, and that period of reaction that came into my own ministry came to me as the result of my purely negative attitude.

I would ask today that you utilize every opportunity of your mind and your heart to put yourself in relationship with a positive affirmation of life. I would suggest to those of you who are in chaos, to those of you who are being very tragically disturbed in your morale, to those of you who are sort of losing your grip on things, I would ask of you, as effectively as I can, that you immediately, at once, put into practice a positiveness and constructiveness in your attitude. If you can only cherish a beautiful positive thought for a second or two while you shout out all the demoralization that the external condition of human society has brought to you, I ask you to try it. I am really your friend by suggesting that and you will really thank me. Please do not dismiss it as being inconsequential. Please do not say to me: 'Doctor Bradley, what has that to do with economic injustices and industrial unrighteousness, what has that to do with it? I have no job, I am being exploited, I am in deep difficulty and great trouble?' Well, I am not going to argue with you. I am not going to attempt to convince you at all by any process of reasoning, I am just asking you. It is an invitation, and it is an invitation born out of experience. Every word which I am uttering this morning, and which I feel most deeply, comes out of the depths of my own experience. I have not gone to the textbooks for it, I have not gone to our modern novels and plays, I have not gone to the scientists of the laboratories. I have not gone to these things, I have just gone to the wellsprings of my own heart and deep down there, out of the years, to those of you who are in great difficulty and insurmountable trouble I am just asking you to readjust and reorganize your own mental point of view as one of the necessary things. I want you to do it for your own sake because you see you are not entitled to suffering, you are not entitled to be jobless, you are not entitled to pain, you are not entitled to trouble. Trouble is not the normal thing; pain is not the natural thing; disease is not the real thing; disaster is not the eternal. I am merely suggesting to you that there are eternal things, positive things, abiding things, and these positive and abiding things are the signs that I see that are filling me with hope and courage every day of my life.

I never was more encouraged than I am this morning. I am feeling it for the first time in the last four years of our difficulties. I am feeling for the first time almost in the entire period, that there is coming, very soon, almost upon us, an awakening and awareness, a renaissance, and when it breaks it will be so beautiful and so lovely and the resultant of it will be such peace and such quiet and such rest that when the din and the clatter and all the noise and all the machinery is stilled and all the dependency upon organization and institutions and riots and trouble, when that is all seen for what it is, the sign of the age, the everlasting sign will shine out with a lustre that cannot be stopped or dulled by any materialistic theories or devastating philosophy of men!

It is the everlasting thing, and when I think of that period of my ministry and I go back to it in these days and think about it, those were very dark days for me, when I could not be sure. In the oportunities of an effort at mere intellectualization of religion I had hoped by merely intellectualizing about religion and about life and about government

and about education, that perhaps an illumination and a satisfaction would come, and the more intellectualization there was the less clear certain things were. I saw the controversies in the field of theology. I saw great lines of hate drawn by those who hated deeply through the personality of the church. I saw great divisions of disorder and chaos. I saw in the territory of human thought various schools developed and evolve and become very beautiful. I was in the period then, and so were you, when the words 'spiritual' and 'ideal' were scoffed at in certain quarters. That was the period of the might. Men never had as much as he had during that period. He was more certain of things then than he ever was in our history. He was sure that he could live on the things he owned. He was quite sure then to have enough food, more than enough clothes, more than enough homes, more than enough cars, more than enough was quite sufficient and all he had to do was just continue living in the house of 'More Than Enough.' That the mere fact that he **possessed** was in itself sufficiently vital to take care of him and all of his needs always. That was the period when the materialistic and economic determinism took possession of his philosophy, his thought world. That was the period of Joseph Wood Crouch and his devastating materialism, that was the period of the gutter in literature and of D. H. Lawrence who has been appropriately called 'An Explosion in a Cesspool' and was considered to be the high expression of contemporary literature. That was the period of Theodore Dressler when realism was answered with vulgarity and realism was considered to be only realism when rottenness and decay were a part of its motivation. That was the period when the idealistic field of philosophy, the field of Santayana, Josiah Royce, that was the field of Heni Berkson, and when we come to the ancient, Plotinus and Acquinas that was the time when they were laughed at. Literature laughed at them, ease laughed at them, things laughed at them, philosophers laughed at them, machines laughed at them! Idealism had its survival value tested during that period because of the wholesale conspiracy that the enternal was the sensuous and the everlasting was the logical and that God was a cosmic jester, and that religion was a thing apart, and that man could live by pulling himself up by his own boot straps. He was all powerful!

The dying cries and the swan-song of our modern, materialistic, humanistic philosophy of anchoring to such a thing goes hand-in-hand with your economic and industrial disaster and tragedy, when man anchored to **things** that were **controlled** by **things**. When man lived for stomach and lived for ease and lived for display and lived for public opinion, when man prostituted the virtues of the excellencies of his personality in the face of these, that man had no use for the spiritual or the ideal. Man said: 'I live unto myself alone!' That was that period.

The second one that I passed through, and I succumbed as did some of you to that period, I too, in the chaos and disintegration that took place in my own self and my point of view, succumbed to the dependability of things with you. That was the period when the materialistic philosophy that was an associate of the machine and a friend of prosperity nearly blinded us all as it passed by.

And now in the third period, twenty-one years, and I have lived to see this moment, lived to see humanity run from its false guns, lived in the very face of the materialistic philosophy of time to see men cry, hear the plaintive notes, so plaintive that

they are like the notes of another, when he, too, in his crisis, when he too felt that failure was upon him, when he too felt that things had won, that materialism had triumphed, when he felt that surging through his soul and outward, that plaintive cry, I am hearing it again in a thousand homes, I am hearing it daily, everywhere: 'MY GOD- MY GOD! WHY HAST THOU FORSAKEN ME?' That has settled down upon the world, and that's its plaintive cry—'Why hast thou forsaken me?' You are asking it by the hundreds. You have been to see me and said: 'Doctor Bradley, why have I been forsaken?' You jobless folks ask it, you who have lost are asking it 'Why has this come to me?'

In this period the sign I now see is hopeful and beautiful. I bring it to you with all the courage and love that I can summon to my heart. What is it? A new valuation of human life. At last we now see that human rights are more important than property rights. We built and we fell, our house could not stand. We built for profit and the desire for it is sending us to jail and to exile and to disgrace. We built for bigness and the bigness has fallen upon us and crushed us. We built to banish God from the skies and our hearts! You had your fling with your materalistic philosophy, your economic determinism has had its day, your atheistic continuity has had its day, your big strength of fascism has had its little hour. You think to build a world again on the external power of your own selves in society? Well, it cannot be done. The signpost is pointing another way at these times and we have come to see at last that the pilot is more important than the airplane, and that the driver is more important than the automobile!

We have come to see that H. G. Wells, in that monumental sentence, gave, I think, one of the most prophetic and significant utterances in all literature when H. G. Wells said that "civilization is but a race between education and catastrophy," and there are dark, pessimistic minds who are now telling us that the race is over and catastrophy has won! When I read the daily press sometimes I wonder, I wonder, when I see great riots, when I walk down one of the great thoroughfares of my city, a city which I love as I love my life, and see steel helmets on the brow of policemen, with long clubs and guns, and then I see the helplessness and hopelessness, the futility and foolishness of mankind trying to protest against the counsel of a foreign country. Surely our people are having some very wrong leadership when people think there is any efficacy in any such protest movements. Just as our unemployed are being badly led when anyone gets an idea that an attack or a riot on a food relief station is of any value, of any benefit. How foolish! How absurd!

I wish these things would cease. If there is an unemployed man listening to me this morning who is a member of the Unemployed Council and who is lending himself to this vicious leadership, these demonstrations are absolutely futile and insignificant! I wish they would cease, there is a better way. I wish these demonstrations in our city, on the action of foreign governments, that the people who participate in them would see their futility You are only adding fuels to the flame, you are making no contribution whatever. If there is a justification on the part of the unemployed councils of our city against the relief stations, in the very difficult task that is upon them, and I speak with absolute endorsement of the Emergency Welfare Fund of our city, a fund that goes to those who are not being helped by any other in this great legitimate

philanthropy of our city, it is an honor and privilege and one which every citizen ought to exercise, to help that fund! But, if the unemployed of the city and the unemployed councils feel that there is a deep grievance, ask the Mayor of this city, and perhaps the Governor of this state, both of whom are distinguishing themselves in their honest efforts to help the situation of the unemployed— the attitude of your Governor during the past two weeks, in behalf of the miners' situation is one of the most constructive efforts that has been made in many years to solve the miners' problem. These men are to be encouraged in their endeavors.

I wish the councils would appoint a committee of one or two, the Mayor of the city would appoint a committee of one or two, and a like representation from any other group vitally interested, that we might have a board or committee the members of which would be apart from any political or economic involvement, quite apart from such influences, and quietly let us take the leaders of any of these groups and away from all the bitterness and the hate and all of the tragedy of street warfare and all of this that is going on in our city and giving it such a blight, and all that is hurting so deeply and so fundamentally, could we not sit down together, gentlemen, in a room somewhere, representatives of all these groups, and quietly arbitrate this whole issue and do away with this false leadership that is imported—need I say why?—and is working among your unemployment councils! Let the honest unemployed, and they are 99.99 per cent honest, let the honest citizenship of the unemployed delegate one or two of their group, or any man that they shall designate, and let these things be done in order and not with bloodshed and not with the violation of the sanctities of our city life!

I feel deeply this whole matter. I feel it so deeply that these things must not go on! There is too much involved, there is too much at stake. I have been pleading for ten years, I have seen the way that tendencies were. I have been watching this whole business for ten years. I have asked the rich and I have pleaded with capital to avoid this thing, I have been doing it for ten years, it is not a matter of the last two or three years with me, I have been doing it for ten years! I have said that there would be a testing time. I have said that there would be times when a vicious leadership would find opportunity in unemployment and hunger to plant the venemous poison that means disintegration. We must stand for order and law and if there is anything wrong, instead of trying the respective cases in the public press, instead of waiting until a policeman is slain, injured or hurt, and a hungry man is knocked to the pavement with a club, these are not the ways, my friends, of a cultured and civilized society! These are the ways of robots and hoodlums and it is not the way for decent men to settle their problems! Civilized men have another way and a better way and a finer way to settle their difficulties!

I am pleading as one of the reasons for the awakening and the awareness of our own potentiality, that we might have this strength and this power. Where, in history, has any nation ever had a revolution of bloodshed that at the same time had the ballot? Revolution is not the American way! Bloodshed is not our way in the settlement of our industrial and economic wrongs! These do not constitute the way for us, and I plead and I beg, if any little contribution of mine is of any value, that another and a better way be found and it is the highway of mutual and sympathetic understanding!

Let us sit down, those great divided interests, before a board of representative men and women, and let's look into each other's eyes and let's put the cards all on the table and let's be fair with each other and honorable in our dealings, and we will settle our problems. A new day is upon us, let us get ready to embrace it! A new spirit is abroad, let us give it opportunity! The ideals have never been disturbed, love is still love, good is still good, truth is still truth, beauty is still beauty, the human heart is still the human heart, and we can take this goodness, and take this beauty, and take this human heart, and with the consciousness of being God-intoxicated, like Spinoza, like Saint Francis of Assisi, like the men and women who have never stopped dreaming and never turned their faces from the light, like these, we can have a new birth of our humanity and the "Sign of the Times' is to be found just here, that we are having now the beginning of a spiritual renaissance, that if you and I will only put ourselves in harmony with that eternal thing the world will go on its way sensetizing industry, spiritualizing labor, making more acute all human needs while with hand and heart we climb the highway of the years together, with peace, with prosperity and with brotherhood."

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during January:

1—Two Sermons, Peoples Church
3—St. Petersburg, Florida
4—Tampa, Florida
4—Tampa
5—New Orleans, La.
6—Enroute
8—Two Sermons, Peoples Church
8—Address, Uptown Players
9—Address, Stevens Hotel. Convention
9—Fellowship of Faiths
9—Board Meeting, Peoples Church
10—Address, Lions Club, LaSalle Hotel
10—Address, Lions Club, Stevens
11—Address, Parker P.-T. A.
12—Address, St. Paul on the Midway
13—Address, American Legion
14—Meeting, I. W. L. A. Original 54
15—Two Sermons, Peoples Church
16—Address, Milwaukee, Wis.
17—Address, WTMJ, Milwaukee
18—Address, Kenosha, Wis.
20—Address, Evanston, Ill.
21—Chicago Foundation of Literature
22—Two Sermons, Peoples Church
23—Address, Children's Aid
23—Address, Peoples Church
24—Oxford Group
25—Address, Commencement, Cicero
26—Address, Milwaukee, Wis.
27—Address, Ravenswood Congregational Church
29—Two Sermons, Peoples Church
29—Address, Chicago Historical Society
30—Address, Friends of Music
31—Address, Hamilton Club.

FUNERALS

January

10—Mrs. Reel, Interment, Memorial Park
12—Mrs. Julia Schon, Interment, Graceland
13—Mrs. Dexter E. Kenyon, Interment, Oakwoods
21—Mr. Albert Kear, Interment, Graceland
24—Mrs. John L. Carlson, Interment, Montrose
25—Mrs. Alice E. Case, Interment, Mt. Emblem
28—Mrs. Jeanne Ney, Interment, Oakwoods
28—Mr. Arthur Hopp, Interment, Graceland
31—Mr. Dane Kramer, Interment, Rosehill.

WEDDINGS

January

1—Percy N. Newitt and Marcia B. Kirton

28—Mr. Harry Boyar and Margarite MacDonald.

NEW MEMBERS

The following persons were received publicly into membership on the first Sunday in January:

Miss Gladys Caesar, 1314 S. Wesley Avenue, Berwyn, Illinois

Mr. Claude Collier, 4455 Woodlawn Avenue (from South Congregational Church.)

Mrs. Agnes Dauber, 3856 North Harding Avenue

Miss Evelyn Dauber, 3856 North Harding Avenue

Miss Myrtle Dauber, 3856 North Harding Avenue

Mrs Arthur Dollard, 4819 North Ridgeway Avenue

Miss Margaret Dollard, 4819 North Ridgeway Avenue

Miss Grace E. Duncan, 5851 Grace Street

Mrs. Helen Fairman, 4509 Magnolia Avenue

Mrs. James Heckman, 1360 Jarvis Avenue

Mr. and Mrs. Paul E. Holmes, 3925 Dakin Street

Miss Irene L. Huebner, 1220 Carmen Avenue—choir

Mr. William R. Matthes, 3811 Wilton Avenue

Mrs. Alice Miller, 5338 Kenmore Avenue

Miss Eileen Murphy, 6345½ Winthrop Avenue

Miss Kathleen Murphy, 6345½ Winthrop Avenue

Mr. and Mrs. J. Ralph Priebe, Jr., 3536 North Paulina Street

Mr. and Mrs. Adolph J. Schinagl, 180 East Delaware Place

Miss Helen Gracie Schinagl, 180 East Delaware Place

Mr. Jack Frank Schinagl, 180 East Delaware Place

Miss Evelyn E. Spring, 4736 Beacon Street—choir

Mr. Fred Swanson, 5207 Glenwood Avenue

Mrs. Marie R. Williams, 4410 Dover Street (from Ravenswood Presbyterian Church)

Miss Mae Palmquist, 2056 Birchwood

Miss Alice Borgeson, 5043 Lawrence

Mr. and Mrs. M. C. Huddle, 4903 N. Seeley.

THE WOMAN'S CLUB

January 16th, was a red letter day on the club calendar, just as the Mid season Luncheon always is! The Copeland Hotel proved a very happy choice as the place to hold this affair, and a large number of Woman's Club members and their guests crowded the spacious and pleasant dining room of the above mentioned hotel.

Mrs. R. T. Logeman being chairman of arrangements success was assured.

Guests of honor included: Mrs. Chas. Clark, President of Federation of club presidents, Mrs. Hardy, president Chicago and Cook County Federation; Mrs. Wm. F. Farrell, President, Illinois Federation, Mrs. F. C. Justice, President, Ninth District, and our own Dr. Bradley.

The program was a particularly fine one, Mr. Emerson Abernethy, baritone and Elsie Alexander, pianist being the artists for the musical part of the afternoon, and Mr. Dudley Craft Watson filling the other half of the program. The subject of Mr. Watson's illustrated lecture was "Genesis to Revelations" with pictures by Old Masters shown on the screen.

Miss Meta Roth Beaud, chairman of Art in the Club, had the program in charge.

The afternoon from beginning to end was wholly delightful and greatly enjoyed by all present. A large bouquet of spring flowers used as centerpiece for the table

of honor was sent at the close of the afternoon to Mrs. Bradley who was suffering with a severe attack of "flu." Thus she also enjoyed some of the beauty of the occasion even tho' she could not be there in person. The midseason luncheon is always a gala day in the club year.

Other successful and helpful programs in January were dated: January 23rd, Department of American Home, with Mrs. Chas. Deincke, chairman, Mrs. Willis M. Graham, Mr. Wm. Carle, Jr., and Miss Mary Sue Wigley were the speakers.

January 30th, another afternoon in Channing Hall for the Department of Philanthropy under Mrs. O. C. Nylund's chairmanship was enjoyed by a large number playing bridge; there was also a bake sale all helping with our philanthropic work.

LENTEN SERVICES

During the season of Lent, beginning March 1st, until Easter, there will be services in the Peoples Church every Wednesday evening at eight o'clock, when Dr. Bradley will give a course of lectures on what he terms "Good Books." The first being "Magnificient Obessions" by Floyd C. Douglas, and the following Wednesday: "The Enduring Quest" by Overstreet, "The Fountain" by Chas. Morgan; "Life Begins at Forty" by Pitkin, and "Forgive Us Our Trespasses" also by Floyd Douglas.

During the last week of Lent, that week known as "holy week," Dr. Bradley will hold services every day from Monday till Friday inclusive, at twelve-fifteen lasting one half hour, in the Erlanger Theatre in the loop, and at eight o'clock every evening in The Peoples Church.

An indifferent agnosticism is evil; but a restless and dissatisfied agnosticism is a great good.
Willard L. Speery.

"SAY IT WITH FLOWERS"

If there are any, especially among our newer members who would be interested in providing memorial flowers for the platform on Sunday morning, they are asked to communicate with our flower chairman Mrs. Georgia Russell, Sunnyside 6610.

The ministry of flowers is one of beauty and inspiration. It is a lovely way to remember the birthday or anniversary of a dear one no longer with you, by providing flowers for the pulpit Sunday morning. You may take them after service if you care to or designate to whom you would like them given; otherwise it is our custom to send them to some one who is ill; often they are divided into several bouquets, thus bringing cheer to a number of sick beds. Either plants or cut flowers are greatly appreciated.

If you do not care to give flowers as a memorial you may be glad to present them in appreciation of Dr. Bradley's work and the services of The Peoples Church.

THE CHURCH OF THE MODERN SPIRT

(The following excerpts are from a little booklet of the above title, by Charles W. Casson. Copies may be obtained from the American Unitarian Association, 25 Beacon Street, Miston Mass.)

Are you one of that large and increasing class of people who are out of touch and sympathy with the church, and who feel that it is not of vital value to them? Do you think that all churches today simply trade in outgrown traditions, and that none has a message that meets the demands of modern times? Do you belong to that numerous class of people, who, though they never enter a church door, believe firmly in the reality of religion, and long for its expression

and development in some kind of religious fellowship?

It is very evident that we are in the midst of a great religious change and crisis today. Everywhere there are signs of uncertainty and unfaith in religion. The old beliefs that men once accepted without question are becoming more and more unbelievable. Ancient creeds are being thrust aside by modern convictions. The new facts of science are shaking the old foundations of faith. It is an undeniable fact that the interpretations of religion that once attracted men, and held them loyal to the church institution, have for some reason lost their power. As a result of these new conditions, there are today thousands of people who have practically discarded the church.

Now, this booklet is designed to tell you about a new kind of church of which you are not a member or attendant, for the simple reason, perhaps, that you have not been aware of its existence and real character. It is one that recognizes all these new facts and is not affected by them. It welcomes science as an ally of religion, and cheerfully accepts whatever of new truth it has to reveal. It is not pledged to affirm any particular creedal code. It only gains by every onward surge of evolution in human thought. And the reason for this is found in the fact that it accepts and lays emphasis upon the greatest essential principles in religion—the principles of freedom and progress. It is a church upon the march with God and man! It is called the Unitarian Church.

In its acceptance of the principle of progress is the distinctive difference that marks it from all others. It maintains that true religion is just as progressive as science, or education, or life itself, and authorizes its members to have the courage of its convictions. It does not hold that there is any essential antagonism between the new and the true, but while it clings to the tested truths of the past, it looks ever for the later and larger truth. Accepting the doctrine of evolution, this new kind of church anticipates the inevitable changes that must come as humanity grows from religious babyhood to religious manhood. It is therefore ready to move on, keeping pace with human advancement.

HAPPINESS

Happiness is like a crystal,
Fair and exquisite and clear,
Broken in a million pieces,
Scattered far and near.
Now and then along life's pathway,
Lo, some shining fragments fall,
But there are so many pieces,
No one ever finds them all.

You may find a bit of beauty,
Or an honest share of wealth,
While another just beside you
Gathers honor, love, or health.
Vain to choose or grasp unduly,
Broken is the perfect ball,
And there are so many pieces,
No one ever finds them all.

Yet the wise, as on they journey,
Treasure every fragment clear;
Fit them as they may together,
Imaging the shattered sphere.
Learning ever to be thankful,
Though their share of it be small,
For it has so many pieces,
No one ever finds them all.
(From Michigan Tradesman.)

It never will rain roses; when we want to have more roses we must plant more trees.

George Eliot.

Courage! in your holy devotion to the work of the future, forget yourself.—Alfred de Vigny.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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The temples which crowned the hills of Athens were works of art, dreams come true in stone; but they were primarily tributes to the gods—the artistic genius finding its inspiration and motif in religious faith. Until we lay firm hold of the truth of the essential religiousness of human life, we have no clue to its meaning and evolution. So and so only, may any one ever hope to interpret the eager, aspiring, prophetic life of the race, whose ruling ideas and consecrating ideals have their authority and appeal by virtue of an underlying religious conception of life and the world.

Argow.

SEATS

Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seat-holder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

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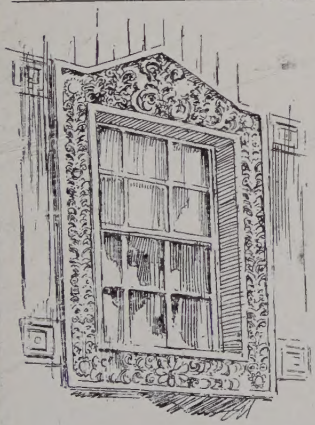

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